

THE MISSISSIPPI BAPTIST RECORD.

A religious and family newspaper published weekly at Clinton, Miss., under the patronage of the Mississippi Baptist Convention, and devoted to the interests of the Baptist cause in Mississippi.

Our Correspondence.

Praying for and in the Holy Spirit.

BY J. W. MERRY.

The Christian is benefited by the prayers which God answers only. Many of our prayers, although they may be in accordance with the will of our Heavenly Father, are unanswered.

1. Our duty to pray for the Holy Spirit. It will not be doubted, by any one, that David was a child of God, and that he was a man of prayer.

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Baptism of the Holy Spirit.

REVIEW.

(CLINTON, MISSISSIPPI, CO. MISS.)

April 19, 1877.

Will you permit an old man, who has been for a long time laid on the shelf, on account of broken down health, and who, owing to infirmities, has not yet been able to contribute to the cause?

My present thoughts have been put in motion by an article in the Record of March 22nd, by Elder J. W. Merry, on the Baptism of the Holy Spirit.

I have read it with interest, and I have been thinking of it ever since.

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But I have already occupied more space than I usually do in newspaper articles, and must close.

I wish the Record large success, and I think Mississippi Baptists, if true to themselves and their best interests, will amply sustain it.

P. JOHNSON.

MT. LEBANON, LA., APRIL 22, 77.

From the Abertown Association.

Dear Bro. Gambrell:

I am happy to recognize the interest that you have in the part of our brethren generally, upon the subject of religious instruction of the colored people.

Our religious press has been a recent of our duty in this matter.

We are glad to see that you have advocated the evangelization and education of the freedmen of the South by the whites.

Our former masters—from the beginning, in preaching to them and giving them instruction I have felt a clear conscience, and have found that the colored people are ready to receive the truth.

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Letter from Prof. Johnson

Dear Bro. Gambrell:

On the 21st Sunday in March we had a very interesting meeting at the school for the Baptists in Clinton.

You know we have never had a house of worship there, and the Baptists are just about a hundred in number, only the excess over the ordinary number being men.

A year ago last fall I began to see what could be done towards getting up a house, and I have been working for it ever since.

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News and Miscellany.

Educational.

VALUE OF AN ENDOWED SCHOOL.

It is true that a few individuals who have children to educate, could better serve their aims by uniting their means in the form of endowment, than by giving to each child a separate one.

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# MISSISSIPPI BAPTIST RECORD.

J. B. GAMBRELL, Editor.  
M. T. MARTIN, Proprietor.

CLINTON, MISS.

THURSDAY, MAY 3, 1877.

## THIS AND THAT.

Bro. S. A. Goodwyn, of Columbia, is at Meridian helping the pastor, Bro. Gordon, in a meeting.

We acknowledge the receipt of \$5.00 from Bro. Bond, of Winona, for Home Missions. Who next?

Mr. Green, the Rector of the Episcopal Church at Grenada, will soon move to Dallas, Texas, to be Rector there.

Eld. J. W. Lipsey, of the Cold Water Association, will preach the Commencement Sermon at Mississippi College in June.

Bro. George Whitfield preached at this place Sunday on the subject of missions, and Bro. H. D. White preached at night.

"Remember, you belong to us." Yes, and in the same way we want to belong to at least four thousand people in Mississippi.

Mr. Green suggests a probability of giving "Our Editor" annoyance. Is there a possibility? Not by your efforts to do good.

The meeting in the Methodist Church at this place was closed Thursday night last. We learn that some four or five joined.

"Editors are supposed to know everything, you know." Thinking the matter over there are several things that occur to our mind that we don't know.

Bro. Wharton, we can't tell you anything more about railroads, the Southern Baptist Convention, etc., than you find in the Record. Hope you will go.

We learn that Bro. Walne's meeting in Grenada resulted well, notwithstanding the rains. The community was profoundly impressed with evangelical truth.

The piece in our last issue under the title, "The Holy Spirit's Work," went out without being properly edited. The initials C. M. G. should have been signed to the article.

"I am profoundly grateful for your interest in our work." And we are profoundly interested in your work, and in every other work that is for Christ and souls, at home and abroad.

The ladies of the churches at Crystal Springs and Vicksburg have formed a Missionary Society and united with the Ladies' Missionary Association. We would like to report others doing likewise. Who will be the next?

## Progress of the Record.

Again our hopes have been more than realized. When we reached eight hundred subscribers we hoped we might reach a thousand by the first of July. Later we hoped for one thousand by the Southern Baptist Convention. This morning we count upon one thousand and nineteen real subscribers. We cannot help congratulating ourselves on the measure of success already attained. We feel profoundly grateful to God and to our brethren and sisters, who have helped us in the work. So far we have experienced nothing but kindness at the hands of our brethren here. Again we thank them.

Not only is the Record financially a success, but we have reason to believe that it is doing good, fulfilling the end and purpose of a religious paper. To do good is our aim. We are not satisfied unless the Record is a builder, a help to those who labor in the Lord.

While we aim to teach sound doctrine in fair proportion we also aim to inculcate practical religion. Our efforts in this direction, we are assured, have not been in vain. We now ask the brethren to show the paper to their neighbors and continue their efforts with ours to make the paper a still greater power among the people.

## To Farmers.

War on a stupendous scale is just breaking out in Europe. Russia and Turkey, with armies amounting in aggregate to near three millions of soldiers, have already commenced hostilities. It is possible, and even probable, that several other great powers will be drawn into the conflict. This war is likely to continue some time, months, may be years. The effect will be very great in this country. Everything to eat will go up in price, at a rapid rate, while cotton will go down lower than it is now. We already feel the effect on the provision market. Flour, corn, meat, etc., are advancing in price. Therefore, the wisest thing that farmers can do, is to make plenty of supplies at home. If you have not planted plenty of corn, plow up some of your cotton and do so yet. Cotton law and everything to eat high, next fall will bring you out behind. Be wise in time.

## Family Popes.

To all, except the blinded partisans, to whom nothing emanating from Rome is incredible or detestable, the name of Pope is hateful. It might repay the pains to consider why it is that this title, venerated by so many millions, is derided and hated by the Protestant and Baptist world. The extravagant pretensions of the Popes are sufficient to account for the odium which attaches to this title. That one man endowed with no supernatural gifts, frail and sinful, should assume the right to dictate to his fellow sinners what they shall believe and profess, is an assumption so arrogant and overbearing that the least degree of independence rebels against it. No wonder that Popes are hated; but the wonder is that they find any to admit their extravagant claims. If there is anything that we may claim as an inalienable right, it is the right to read the revelation which God has given us for our instruction, and then, in view of our personal interest, act as may seem to us consistent with God's word and our best interest.

This right inheres in us throughout life without respect to the circumstances by which we may be surrounded. We can neither divest ourselves of it, or of the solemn responsibility attending it. And whenever attempts to thrust himself between God and His subject, whose allegiance he claims for himself as supreme, is to all intents and purposes, playing the Pope in his sphere of action, and deserves the contempt that mankind, in so large a degree, have heaped on the man at the Vatican. I wish to call attention to a class of people who may, with great propriety, be called Family Popes. They are generally, though not always, husbands, the heads of families, the faith of whom they most popishly undertake to regulate, not by the Bible, but by arbitrary authority. It is not known that any of these mimic Popes keep and use the iron armchair, which are the delight of their illustrious exemplars. They have dispensed with the sack and the dunce; but nevertheless, they have other means quite as effective in compelling obedience.

By all the ways that wives can be made miserable at home and abroad, except violence, they attain their purpose. It is very common for these spiritual tyrants to discover sometime after marriage with some one of another faith, that it is a dreadful thing for man and wife to live in different churches. Now, though this might often have been thought of before the important connection was formed, it all at once takes possession of the mind, and with such force that all conjugal endearments, all sense of justice, all respect for the conscience of a wife who loves her ungrateful husband, perhaps, scarcely less than she does her God—these are all overborne by it.

These imitators of Pius manage to take their wives to their own churches; but never find it congenial to see them safe to their respective places of worship. They worry and harass until many have been brought to the place where they must choose between domestic quiet and their religion. Children have been subjects of the same kind of tyranny, manifested in many ways. And, perhaps, husbands too have known something of the sort. For we believe there are female Popes too. We have only heard of one victim under this last head; and he has but little of our sympathy; as we prefer to reserve it all for women and children. It is hoped that our readers will not think we are exaggerating. In almost every mixed community, characters, just such as we are discussing, may be found. We bid the incredulous look around a little and be convinced. We have seen more of these Popes than we wish to see again. Others who will see them.

Let us turn to the source of this State of things. First, the notion, that all the members of a family ought to belong to the same church, has had a very powerful influence. Now, while this idea is true, it is only true with two important limitations, first, that the church shall be the true church of Christ, and, secondly, that all the members of the family shall be converted, and be believers in the doctrine of that true church. Without these limitations the doctrine is very mischievous, and well calculated to convert men into the miserable creatures of whom we write. The husband imbued with this notion chafes and frets, if the wife does not gratify at once his vanity, and perhaps, his hatred of her principles, and that, by surrendering her convictions, dearer than all but domestic happiness, and complying with his notions of propriety and convenience.

The proper remedy for this evil is to insist upon the great Gospel principle that no acceptable service can be rendered to God, except such as a sense of duty dictates. No man, who is a gentleman, and has this principle in his heart can be a Family Pope. A second cause is a misunderstanding as to the rights of husbands and parents. The passage of Scripture found in Paul's writings, enjoining obedience upon wives, has been greatly perverted. Special stress has been laid upon the words "in all things." They are held to

mean, that even in religion, the wife is to obey her husband. We know of one man who has a great deal of trouble with his wife, to make her follow him rather than Christ, who believes so much in the interpretation indicated above, that he insists that the law ought to see to it, that he has his right in this particular. It is to be hoped the United States will never think this a civil rights case. It requires no acuteness to see, that Paul never meant that married women should have another god before the one true God. There are husbands who do not wish their wives to be Christians at all. They prefer that they shall lead gay and thoughtless lives. Now since it is expressly stated that without faith, repentance and earnest effort, and a solemn renunciation of the world, the flesh and the Devil, no one can be saved, it is evident that either such husbands must be disobeyed, or their wives must be lost. It will hardly be urged that any woman must go to perdition, simply to please her husband. Without arguing the case at length, it is perfectly manifest, that if a man contravenes the law of God in any case whatever, he is beyond the domain of his authority, and must not be obeyed by wife, child, servant or any one. The only question that remains is, who shall decide when the command accords with God's law and when not? As space does not permit us to argue this question, we will simply say that the right to investigate and decide rests with each rational creature. "Prove all things, hold fast that which is good," was not written to husbands and parents only, but to all. It is Popish to deny this.

Another cause of this arrogance on the part of heads of families is excessive vanity, coupled with a contemptible opinion of wives and children. A true man will be inclined to admit that his wife is competent to meet the responsibilities imposed on her by her Creator, and, instead of assuming the character of an infallible dictator, he will urge her to the use of her Heaven-given faculties. Perhaps the greatest cause of this spirit of dictation is a want of any proper notion of the true nature of religion. If we should write from our own observation, we should say that Family Popes are like the Pope of Rome—anti-Christian. They know nothing of the awful solemnity of true piety. As to religious convictions, they are strangers to them. Doubtless to them, the conduct of the martyrs was irrational, and even mad. How any one could prefer to follow the commands of an unsected being, rather than to adopt a convenient course in life, is past their guessing. They are religious men, many of them, but their religion is one of convenience and respectability. For gain in social position or in cash, they would play "turn about" by the year. To such it seems bigotry or obstinacy for women to refuse to trade religion for the advantages of the world.

We have men now who properly belong to the dark ages. They pass for civilized gentlemen, but in reality they are "savages in broadcloth." They look upon women as very inferior creatures, whose highest glory and greatest good consists in being entirely subdued by men. In marrying they feel that they confer great honor; but have little or no idea of the dignity conferred on them by the love and confidence of a truly noble-hearted woman. To such men the least show of independence in thought or action is unpleasant, if not positively painful. Urged on by vanity and a lofty conceit, like Alexander of Macedon, they are never content in conquering while there is anything in their wives to conquer. They insist on banishing from the minds of their consorts to the kitchen, garden, and the poultry yard, admitting with sublime condescension that to set a goose, turn a pan-cake, or cook a cabbage, they are competent. Or if they are in the higher walks of life, they are banished to the domain of dresses, bonnets and ribbons. Whatever is more serious and important than this, good wives are to receive through the all-knowing Lords. No man, who properly respects the intellectual capacity of his wife, will thus play the roll of the infallible with her.

From all such tyrants the good Lord deliver the world.

Eld. W. M. FARRAR.—Bro. Farrar was visited on the night of 18th ult., by a terrific storm, which unroofed a part of his house, threw down out-houses, and otherwise did much damage. Bro. Farrar is an aged minister, too feeble to work, and left very nearly by this storm. He should be helped, and if any should feel disposed to help this venerable servant of God, they can do so by sending to New Prospect Post-office, Choctaw county, Miss. We will forward our contribution.

RECORDED.—It being the design of the Ladies' Missionary Association to induce the formation of local societies, the Corresponding Secretary is anxious to communicate with such churches where no such organization exists. Will the pastors of such churches therefore, please send to Miss Florence Doty, Duck Hill, Mississippi, the name of some earnest, active lady in each church, that she may address them on this subject?

mean, that even in religion, the wife is to obey her husband. We know of one man who has a great deal of trouble with his wife, to make her follow him rather than Christ, who believes so much in the interpretation indicated above, that he insists that the law ought to see to it, that he has his right in this particular. It is to be hoped the United States will never think this a civil rights case. It requires no acuteness to see, that Paul never meant that married women should have another god before the one true God. There are husbands who do not wish their wives to be Christians at all. They prefer that they shall lead gay and thoughtless lives. Now since it is expressly stated that without faith, repentance and earnest effort, and a solemn renunciation of the world, the flesh and the Devil, no one can be saved, it is evident that either such husbands must be disobeyed, or their wives must be lost. It will hardly be urged that any woman must go to perdition, simply to please her husband. Without arguing the case at length, it is perfectly manifest, that if a man contravenes the law of God in any case whatever, he is beyond the domain of his authority, and must not be obeyed by wife, child, servant or any one. The only question that remains is, who shall decide when the command accords with God's law and when not? As space does not permit us to argue this question, we will simply say that the right to investigate and decide rests with each rational creature. "Prove all things, hold fast that which is good," was not written to husbands and parents only, but to all. It is Popish to deny this.

## At Durant.

Last Friday we left home to attend the Ministers' and Deacons' meeting of the Yazoo Association to be held at Durant. We reached the place a little after night, and went at once to the Baptist Church where we found Bro. Fuqua preaching to a snug little company of hearers notwithstanding the heavy rain fall in the evening.

DURANT is a little railroad town built on a flat piece of ground just where the pine hills creep down slyly to the edge of Big Black Swamp. Eight hundred or a thousand people are said to live in the place. They have three churches, one of which is made of brick, and is a model village church, except the arched ceiling which is one of the follies of the age. The Baptist house is plain, unpretentious, but comfortable and well located.

THE MEETING opened Saturday morning. Eld. J. B. Fuqua, M.D., and Eld. H. F. Sproules, Clerk. Eld. Lyon sent a massive essay on the "Kingdom of God and the Kingdom of Heaven" which was read by Bro. Sproules. The paper was well prepared and contains several things worthy of general attention. We shall extract from it by and by. Brethren Freeman, Sproules, Rowe, Portwood and ourself discussed the points in the essay, and as Baptists frequently do, came to a perfect disagreement on some points.

At 11 1/2 A. M., Bro. Freeman delivered what he called an *oral essay* on receiving members into the church. He gave the discussion a wide and free range, and said many things new and old—some very old things and some things entirely new to us. Well, as to old things, they have little or no weight with us if they happen to be a few days younger than the times of the last New Testament writer. And the new customs which are in the order of the ways, and means we will receive or reject, according to their merit. There were plenty of points in the *oral essay*, which they stuck out so we could get hold of them, which we did, every man in his own way. Bro. J. T. Bailey read an essay on the question, "Shall candidates for church membership be required to promise to abstain from card-playing and dancing and whisky-drinking. The paper was good, and after being commended was adopted. This closed the business, so the meeting adjourned, and the writer went away feeling that he had gone through the process—a thorough shaking up. We are glad we got the shaking.

Saturday night we preached with some signs of good. Sunday, 11, A. M., Bro. Bailey preached to the colored church which constantly clamored for preaching, and we preached to the white people. Three o'clock a service was held for the children. We preached a short sermon to the children, and were followed by others, while we went to preach to the colored people. At night we heard Bro. Fuqua, and after considerable conversation, closed out the day's labors.

THE RECORD is considerably read about Durant, and we had plenty of pleasant things said of it to satisfy our limited desires in that direction. We received six new names with the cash, three of whom are colored. Others say they will subscribe soon.

We were well pleased with the colored brethren and sisters. Our guide wanted to know if we "knew colored folks, and knew how to preach to them." We thought we did. They gave us no thorough attention, with no more demonstration than a vigorous nod of the head, a groan and once or twice a yes, from the sister's side. We confess that we like this manifest appreciation better than that cold, formal propriety that we see so common in our white congregations. Propriety, starched stiff, is the ruin of many churches and people.

BRO. A. V. ROWE holds the fort at this place, Goodman and Lexington. Not only does he preach to the whites, but he regularly preaches to the colored churches, and in this, sets other pastors a worthy example. From what we see and hear he has large influence with the colored people.

GOOD people live here who have treated us most kindly, and Durant is a nice place, but we wait impatiently for a train to carry us away to work and to eyes and hearts that wait and watch for us at Clinton.

## State Missions.

The Boards of the Southern Baptist Convention will close their annual accounts this week. We are glad to note that Mississippi has done better this year than last for missions abroad. Let us now turn our attention particularly to our home work. Our State Mission Board must have 2,500 dollars during the next two months, to close the year free from debt. Bro. Walne thinks, if his health does not fail, he can raise half of the amount, leaving only \$1,250 for the rest of us to raise. We have signified our willingness to try to collect one hundred dollars of this. A forward move has already been started. Let us all fall in and bring our work out satisfactorily by the meeting in July.

## Southern Baptist Convention.

Before our next issue reaches our readers, this body will meet in New Orleans. We expect to attend, and hope to meet a full delegation of Missisippians there. The meeting is a very important one. Some of our exchanges are agitating the subject of a removal of the Home Mission Board from Marion, Alabama. We doubt if a removal will do any good. Other questions of great importance will be considered. Let prayer be made for the Convention during its session. Many of our brethren are concerned to know whether they will be recognized as delegates, if they go. We can't tell. A church, or Association, that has paid \$100 to one or both of the Boards of the Convention, will be entitled to a delegate. Brethren should obtain from the Clerk of the Church Association, or State Convention, a certificate that they are appointed to attend the meeting. If more attend than Mississippi is entitled to, the matter can be adjusted when we reach New Orleans, not before. Let all go who can.

## War in Kemper County.

We take the following items from a private letter received by a gentleman in Clinton:

On the 29th ult. Mr. John Gully, formerly Sheriff of Kemper county, was killed by an unknown party while returning home from town. It was supposed that the killing was done by Ben Bush. One of the state-men of a negro, Mr. Chisholm and son were arrested and committed to jail. Mrs. Chisholm and daughter asked permission to go to jail also which was allowed. It is supposed that they carried weapons with them for as Mr. Gilmer was being carried to jail he was fired upon and killed and a general fight ensued, in which McLelland, young Chisholm, and Dr. Roper were killed, and the elder Chisholm mortally wounded, and also one of the ladies, wounded in the arm and Jesse Gully in the face. Two others, Rosenbaum and Hopper, have been taken off and not yet heard from. Ben Bush is still at large. This is the outworking of an old political broil.

These statements are from a reliable source, though subsequent developments may change the face of things somewhat.

CHRISTIAN UNION.—We say, there fore to those of our own faith: be assured, there will never be such a thing on earth as true Christian Union until Christians unite on Bible truth. May that time speedily come, but in the meanwhile let us beware of that which claims to be the genuine coin, but which is a base counterfeit, ever remembering that we as a peculiar people have a peculiar mission to perform. The way to fulfill that mission is not by compromises, for they, at best, are doubtful measures, but by holding fast the form of sound words, "speaking the truth in love" and at the same time speaking it with no uncertain emphasis.—Central Baptist.

Well said is the above. We had better at once give up every idea of union while things are as they are. When people believe alike they will unite, if they are honest, but not before.—The good way will be hastened on, if we will avoid all entangling alliances and boldly preach the truth.

The truth is what we want; and this can be brought to light by legitimate discussion. But let the motto be: "The truth in love," lest it may degenerate into personal controversy. It is this latter which we do not want.—Southern Baptist.

We are of the same mind brother Grossett. This latter is what we intend not to have. Two things in discussion are to be carefully guarded against. First, rudeness and personalities; second, sensitiveness. Brethren who go into print must not be too thin skinned.

## Our Correspondence.

### Systematic Benevolence—Difficulties in the Way.

I am an advocate of system in giving, and believe our people should be instructed in this grace of giving, as well as in other Christian duties. But there are in this, as well as in every good thing difficulties in the way, which must be overcome. For the last two years our church has adopted the plan of quarterly collections, but thus far they have not resulted very favorably for the following difficulties: First, our people are not posted on the subject for which the collection is made. It is stated that it is our time for a certain quarterly collection for the object designated, and our people, accustomed to a weekly collection for the incidental expenses of the church, bring dimes and half dimes as usual, throw them into the collection basket and stop there. Sometimes rain and the absence of the pastor prevent the collection. Again, an agent comes along and wants a public collection, and he is kindly told that he cannot do so, as we have adopted a plan of systematic benevolence and take up quarterly collections. He thinks it pretty hard, but preaches or lectures, and gets the names of all persons likely to give and the next day calls upon these persons and makes a personal appeal, and when the time of the quarterly collection comes they have given to that object or give, and the collection baskets only get the usual dimes and half dimes. Again, it is almost impossible to car-

ry out the plan without the co-operation of the bodies that we desire to aid; for instance, the Foreign Mission and Domestic Boards, the State Mission Board and the Educational Board have all in the last few weeks made appeals for immediate collections, and these agents or friends are urging the matter upon our churches. Agents for Bible Union, American Bible Society have also made personal appeals for aid to supply the destitute. Every agent that comes along gets a little, and the brethren become bewildered to some extent and lose sight of the quarterly collection; and the multiplicity of agents along our railroads produces disgust, and some conclude that as they cannot give to all they will give to none, for every agent believes his claims to aid the most imperative. We can remove some of these difficulties, but "all our Boards speak at once"—they want an immediate collection; and then agents and friends press the matter, and thus interfere with regular quarterly collections. If pastors would post themselves and preach a sermon upon the subject for which the collection is to be made, and thus keep the churches and congregations posted, collections would be larger. I confess I do not know what to do with these agents, for if they cannot make a public collection, they will go around and get individual contributions anyhow. Our Boards ought to have an understanding with each other and not interfere with each other; and not all appeal for collections at one time. The outside pressure and collections prevent the pastor from pressing the matter as he would do, if outside collections had not been made. I should like the advice of the Editor and brethren on the subject, what we should do to remove these obstacles, and make our quarterly collections larger. Our people should be well instructed to make the quarterly collections a success.

J. G.

## The Bible in the Sunday School.

Bro. Gambrell.—I want to talk to your readers about the subject which is the heading of this article. But how shall I begin and what shall I say?

There has been so much written and said that nearly every thought that presents itself is old and threadbare. And, if a new idea suggests itself, it is a dangerous thing to strike boldly out into a new path. There is an idea, however, that I do not remember to have seen in print, and which might be discussed with profit. It is this: It is an old saying that "Familiarity breeds contempt." The Bible, should, by all means, be the text book for all religious institutions; and as this is the real object, as I understand it, of the Sunday-school, the Bible is the book, of all books, to be used there. It is true that familiarity breeds contempt, but true familiarity with the Bible breeds a contempt for it? I answer not necessarily, but in its use great care must be taken to prevent this effect.

In my experience in the Sunday-school I have observed that we have to deal with the unconverted or unregenerate mostly, who know nothing and can know nothing of the real merits of true piety, and the danger, to these is great, that the Bible may be treated in such a manner, by the Superintendent or some teacher, as to engender such contempt, and thus they may be driven farther and farther away from a love for its sacred pages. In many instances it is so handled with the hand, is spoken of in such a way, and a quotation of Scripture is made in such a flippant and careless tone of voice as to bring about this contempt.

And again, the lessons may be taught and studied in such a way as to make the Bible become like an old college text book. A boy has tugged away at his lessons, and dug after this root here, and puzzled his brain over that problem there, until he is worn out. He throws his books about, and even tramples upon them when he will quit college and have no further use for text books, and it is often the case he never wants to see another as long as he lives.

When I see so much ignorance of the Bible as I do among grown up people, and people, too, who have gone to Sunday-school when young, I have been forced to the conclusion that the same dislike has fastened it, self upon the minds of very many in regard to the Bible.

If this be so, query: Is there more good or harm growing out of the present manner of using the Bible in Sunday-schools? I hope some Sunday-school worker will take up the subject; and tell us how to avoid this evil effect.

STATE MISSIONS.—Don't forget that the State Mission Board asks every church for a contribution for our missionaries, and that May and June are the months to work for this worthy object. The missionaries have done a noble work. Shall they go unpaid? What do you say, Bro. Pastor? What say the churches? What say the brethren and sisters throughout the State? Let all lend a helping hand.

Your Brother in Christ,  
T. J. WALNE,  
Cor. Secretary.

## A Question and Answer.

Ought applicants for membership be required to agree to abstain from card-playing and dancing and the use of intoxicating liquors? Let us notice first, what is the church, by whom insisted and for what purpose. First, the query is based upon the fact that there is a difference between the church of the Lord Jesus Christ and the kingdom of darkness in which we are by nature.

The church was instituted by Christ. It is composed of believers who have submitted to the ordinances of Christ; and the object to be reached through the institution of it is the preservation of the "faith" which was once delivered unto the saints; and by preserving this faith the cause of the Lord Jesus is to be advanced.

The church stands in contradistinction to the world; and, since from its inherent nature, it stands in its attitude, it cannot cherish or tolerate things of the world. It seems that all an ardent lover of Jesus should know, in order to secure his co-operative efforts in furthering the cause, or his vigilance in shielding the church against error in all its multifariousness, would be to know what duty is.

The world cannot hurt the church. The corruption that is within, is what corrodes and gnaws the vital energies of the church. If the executive of Christ would be held guiltless, it should daily be clothed with the whole armor of faith, hope and love. It should throw barriers enough around itself to stop all the wide doors, and leave open only the narrow door of faith, love and holiness. If the church were thus guarded, its tone of piety would ring much clearer to the world, and the Son of God would not be so sorely grieved, nor the true Christian's heart so grievously disconcerted.

Though these questions are closely allied, yet I answer them separately.

Because the Bible does not say, thou shalt not play at cards, a great many who profess to be Christians engage in it. Does it say, thou shalt not take the gun and shoot thy fellow-man? If it does not, why do you not do it? Because I know the effect would be murder, which the Bible does forbid.

The two cases are analogous. You are not admonished to abstain from card-playing, because the Bible says, thou shalt not play at cards; but because the effects of playing at cards is sin, which is forbidden.

Next, notice dancing. It is, so to speak, a mild form of evil, and is the more dangerous on this account. Dancing and dissipation go hand in hand. I make no distinction, whether reference is had to male or female; "for there is no difference." Balls are accompanied by many evils. They frequently result in revelry.—(They are revelry) are closely related to idolatry. Dancing is giving homage to the shrine of pleasure. The apostle says, "He ye not conformed to this world," and "Abstain from every appearance of evil." Those whose dance at all, generally become so fond of it that they reach the zenith of their glory in the giddy whirl of the dance.

Christians who dance, set a bad example. Those who dance are very poor Christians—in short, I never saw a dancing church member that was much any way. [They sometimes dance well.—Ed.] I will simply say of whiskey-drinking, that he who drinks the liquid fire is liable at any time, the use of anything which does no good and frequently results in an injury to us had better be let alone.

If a person will not agree to abstain from the above enumerated evils, while the first sweet love of Jesus is burning in his heart, the probability is that after he grows somewhat cold, he would engage in things worse. The question means this: ought we to reject a person if he refuse to leave off these vices? I say yes, reject him, and preserve the purity of the church at all hazards.

Very Respectfully,  
T. J. BAILEY.

## Memorial Day at Cato.

Although the dark clouds were rapidly gathering this morning, and portending stormy weather, I was out early among the bright-eyed children of the spring; and, pretty soon, I had induced many mother branches of Rose, Honey-suckle, Bridal Wreath, Woodbine, Clematis, etc., to part with their most beautiful, precious darlings, that I might bear them as my offering to the memory of our unknown braves, who sleep at Cato.

Cato is an "out-of-the-way," lonely-looking little village, with its three stores, academy, old church-bells, half dozen or more residences; and situated almost in the centre of the place—the City for its Dead. The "passer-by" would think: "Surely, this quiet place, so remote from the great world, and highways where carnage made his bloodiest marches over our land, a few short years ago, is unmarked by his footprints," but had he been passing to-day, and stopped to hear the eloquent and pathetic address of Mr. P. H. Bridges, he would have learned that, even here, repose some heroes of the "Lost Cause," from distant States.

When Mr. Bridges, most patriotically, referred to these unknown soldiers who are so quietly resting here, away from home and mother, and related the history of that most touching little song: "Let me kiss him for His mother," recommending that we should decorate these graves with the same spirit which prompted that noble woman to kiss the pale, dead face of the unknown soldier, my heart was deeply touched by a sad, a painful, yet tender memory of my own young hero, the dear, fatherless, brotherless soldier-boy, the widow's son, my only brother, who is sleeping. I know not exactly where, upon the soil of Georgia: As I laid my beautiful garland upon the cold soil above the breast of the stranger; and murmured softly to myself: "Somebody's darling slumbers here." I wished that some dear Southern sister would bend lovingly over my darling's grave at Forsyth hospital, whether it be marked or not, and breathe it with spring's love-lorn flowers for me! Then, I thought I would tell this wish, (which, I know, is re-echoed by many mothers and sisters, who know not where their brave ones rest) to you, dear Record, and, perhaps, through your influence, it would be granted on some future memorial day.

Very Truly Your Friend,  
Mrs. NAR MORRISON.  
Belle Haven, Miss., April 25, 1877.

Everything has its use and purpose; but what can be the object of many of the persecutions through which churches and Christians are called to pass? It is a difficult matter for us to read God's promises; but there is evidently a design in all such things to glorify his name and to benefit those exercised thereby. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." No man is a Christian, every great truth only develops his religious life. Gold is refined so is here the faith of the Christian. Wherever the principle of Jesus Christ are made prominent, God is glorified. Trials as they act as refiners, have this tendency.

Again, every person who is called upon Christ for salvation, is greatly tried, it is made to manifest his own weakness, and he must look to God for help. Trials develop dependence and humility, and thus they are blessings. I am satisfied that the school of affliction, through which David was caused to pass, through, prepared him for the position he was afterwards to fill, the could not have known so much of God's goodness, without this discipline; nor could he have sung so sweetly those notes which have been engraved in the hearts of God's faithful ones ever since. I know a man, who, before trial, was just and self-reliant; but afterwards was humble and a much loved man.

If these things are so, we should thank God for every affliction, trial which is laid upon us in this life.

C. M. G.

## Delegates to the Convention.

States are now counting number of delegates, and their contributions. Foreign missions 1877: Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, New York.

## Agents, Treasurers, etc.

The venerable Dr. Howard M. Combs, of Philadelphia, President and Founder of the Baptist Theological Society, is the only surviving Baptist co-founder of the American Tract Society, organized in New York City fifty years ago.

# MISSISSIPPI BAPTIST RECORD.

J. B. GAMBRELL, Editor.  
M. T. MARTIN, Proprietor.

CLINTON, MISS.

THURSDAY, MAY 3, 1877.

## THIS AND THAT.

Bro. S. A. Goodwyn, of Columbia, is at Meridian helping the pastor, Bro. Gordon, in a meeting.

We acknowledge the receipt of \$5.00 from Bro. Bond, of Winona, for Home Missions. Who next?

Mr. Green, the Rector of the Episcopal Church at Grenada, will soon move to Dallas, Texas, to be Rector there.

Eld. J. W. Lipsey, of the Cold Water Association, will preach the Commencement Sermon at Mississippi College in June.

Bro. George Whitfield preached at this place Sunday on the subject of missions, and Bro. H. D. White preached at night.

"Remember, you belong to us." Yes, and in the same way we want to belong to at least four thousand people in Mississippi.

Mr. Green suggests a probability of giving "Our Editor" annoyance. Is there a possibility? Not by your efforts to do good.

The meeting in the Methodist Church at this place was closed Thursday night last. We learn that some four or five joined.

"Editors are supposed to know everything, you know." Thinking the matter over there are several things that occur to our mind that we don't know.

Bro. Wharton, we can't tell you anything more about railroads, the Southern Baptist Convention, etc., than you find in the Record. Hope you will go.

We learn that Bro. Walne's meeting in Grenada resulted well, notwithstanding the rains. The community was profoundly impressed with evangelical truth.

The piece in our last issue under the title, "The Holy Spirit's Work," went out without being properly edited. The initials C. M. G. should have been signed to the article.

"I am profoundly grateful for your interest in our work." And we are profoundly interested in your work, and in every other work that is for Christ and souls, at home and abroad.

The ladies of the churches at Crystal Springs and Vicksburg have formed a Missionary Society and united with the Ladies' Missionary Association











